
The Dean of *Lincoln's*
Thanksgiving Sermon

Before the

QUEEN,

August 23. 1705.

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Thanksgiving Sermon

Before the

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S E R M O N

Preach'd before the

Q U E E N,

A T T H E

Cathedral Church of *St. Paul, London,*

On the 23d of *August* 1705.

B E I N G T H E

Thanksgiving-Day

F O R

The late Glorious Success in Forcing the Enemies Lines in
the *Spanish Netherlands*, by the Arms of her Majesty
and her Allies, under the Command of the Duke of
MARLBOROUGH.

By *RICHARD WILLIS*, D. D.
Dean of *Lincoln*, and Chaplain in Ordinary to Her
Majesty.

Publish'd by Her Majesty's Special Command.

L O N D O N,

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M. DCC. V.

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The first of these is the fact that the
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Isaiah XI. 13, 14.

---Ephraim shall not envy Judah, and Judah shall not vex Ephraim : But they shall fly upon the shoulders of the Philistines towards the West, they shall spoil them of the East together ; They shall lay their band upon Edom and Moab, and the Children of Ammon shall obey them.

THIS whole Chapter is by most Interpreters thought to have relation to the Times of the *Messias* ; and the Words of my Text seem more particularly to refer to the calling in of the *Jews* : tho a very * Learned Person thinks that they were accomplished in the time of *Hezekiah* King of *Judah*, to which he supposes they immediately refer ; but that in this and many other Prophecies of the Old Testament, besides the first and immediate Intent, there is a more sublime Meaning, not to be accomplished till the glorious Restoration of that People under the *Messias*.

* Grot. in locum.

It is not fit to detain this Auditory at this time with a nice Inquiry into these matters; but it is sufficient to our present purpose to observe, that here is a Description of a very wise and a very happy People, who overlook'd the Differences and Quarrels they had amongst themselves, and join'd heartily against their common Enemys; and that the Success is represented answerable to such wise and good Resolutions.

In order to understand the Words we must take notice, that tho the *Jews* were all not only of one Nation, but of one Family, owning all the same God, and the same Law, that of *Moses*; yet several Differences both in Religion and Politicks happen'd among them: To pass over the rest, ten of the Tribes (of which *Ephraim* was one, from whom all the rest are call'd *Ephraim* in my Text) separated from the Service of God at the Temple at *Jerusalem*, to which God had commanded them to resort. This bred great Hatred and frequent Quarrels betwixt them, to the great advantage of their Idolatrous Neighbors and common Enemys round about them; which very likely they fomented and kept up from time to time, lest the common Ties of Religion, and Blood, and Interest, should unite them in a common Defence.

My Text is a Prophecy of this happy Union, and the happy Effects of it: Ephraim *shall not* envy Judah, and Judah *shall not* vex Ephraim: But they *shall fly upon the shoulders of the Philistines toward the West*; that is, they shall fly upon them as a Lion or other fierce Creature flies upon and seizes his Prey: They *shall spoil them of the East together, they shall lay their hand upon Edom and Moab, and the Children of Ammon shall obey them.*

I believe that every Body that hears me is ready to make the Application of this to our own Times, and indeed I made choice of the Words for that purpose; for tho the Paralel be not in all respects exact, yet it must be granted that we have in some sort Ephraim and Judah among us in this Nation, that hitherto Ephraim has too much envied Judah, and Judah too much vexed Ephraim, and that our common Enemies have too long made their advantage of it.

My Business therefore at this time shall be to endeavour to persuade both sides, to make this Nation the happy place in which this Prophecy of my Text shall be fulfill'd; That we would all to the uttermost of our power second the glorious Designs of her Majesty for our Country and Religion, and follow the Indications of God's Providence,

vidence, who by so many Successes granted to us, seems to shew what great things he designs for us, if we are not wanting to our selves.

In the Prosecution of what I design to speak, I shall

First, Take notice of the mutual Duties of *Ephraim* to *Judah*, and of *Judah* to *Ephraim*; and then shall say something in general to both of them.

Secondly, I shall take notice of the common Duty of both to join against the *Philistines*, and the other Enemies of their Country and Religion.

Thirdly, I shall observe, what by the Blessing of God may very likely be the effect of such wise and happy Counsels; that they shall spoil their Enemies, and bring them to Obedience; or however so moderate their Power that they need not for the future be afraid of them.

The first Particular to which I am to speak is the mutual Duties of *Ephraim* to *Judah*, and of *Judah* to *Ephraim*;

Ephraim; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

First, Ephraim shall not envy Judah. By Ephraim I told you were meant those Tribes that separated from the Worship of God at the Temple at Jerusalem, to which Place only God had commanded the whole Nation to come to offer Sacrifice. The First Duty therefore that they owe both to God and their Brethren, in order to make up the Breach between them, is to leave off their Separation, to go no more to their Groves or High Places, but to resort to the Temple. And indeed there is no other way but this intirely to make up the Breach: for tho Wisdom in some, and Charity in others, and a Sense of common Danger in more, may take off a great deal of the Heat that would otherwise arise; yet considering the Infirmary of human Nature, where there is a different Way of Worship, it must be expected that there will be some Uneasiness.

The best Advice therefore upon all accounts is, that Ephraim would return, and join with Judah in worshipping of God together. And O what a blessed sight were it, to see the Divisions of England made up in this manner! This would effectually cure the Heats and Animosities among

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mong us, and we should not then be liable to be practis'd upon by designing Men, who serve their own turns by exasperating both sides, however the Publick may suffer by it. But if this be a Happiness too great to be intirely expected, yet methinks those Persons should think seriously of this matter, who do own that there is nothing unlawful in our Communion, and therefore can and do sometimes come to our Churches, and join in our Worship. This, I know, is the case not only of those few who come to qualify themselves for Offices, but of very great numbers in all parts of the Kingdom, who have not apparently any temporal Interest to serve by it. I shall not at present inquire into the Reasons they give why they cannot constantly join with us, tho they can sometimes; but would only desire them to consider whether they are strong enough to ballance all the Inconveniences, which not only this Church and Nation, but the whole Protestant Cause, and the Christian Religion too, suffer by it: They cannot but know, that their particular Case has occasion'd very great Heats; and if these should proceed, and at last let in the common Enemy upon us, whoever may be in the fault besides, they will then hardly be able to excuse themselves either to the World, or their own Consciences.

I shall conclude this Head with this one Observation; That the Kingdom of Christ is in this respect like the Kingdoms of the World; that it has some fundamental Constitutions which all its Members are oblig'd to, that are or ought to be the same in all parts of the Church: But as every Civil State, besides its general Laws, has particular Statutes and Customs proper to particular Places and Bodies of Men, very necessary to the good Government of any Kingdom, so it is in the Christian Church; besides those fundamental things that belong to all, there are some Duties that are different according to Time, and Place, and Persons, such as are the Orders of the particular Church where we live, which are not against the general Laws of Christ's Kingdom. And he would be as ill a Subject of this spiritual Kingdom, who should neglect these things under the pretence that they are none of the general Laws of it, or come not immediately from its great Law-giver; as he would be of the State, who should neglect the Rules and Orders of the Corporation or Society where he lives, under pretence that they are none of the general Laws of *England*, and are not to be found in the Statute-Book.

This therefore is the first Duty of *Ephraim*, to return into Communion with his Brother *Judah*. But it must be confest, that tho this is not expressly mention'd

tion'd in my Text, yet it supposes however, that they may be good Friends, and live well together, and join heartily against the common Enemy. And why may not this be so among us, notwithstanding our Differences in Religion? But then we are to consider what are the Duties incumbent upon those who dissent from our Church, in order to this end; which I shall but just hint at, and so proceed. They ought not then to shew any bitter Zeal against the Church, which I take to be the meaning of the Word which we translate *envy* in my Text. They ought to carry themselves with Modesty and Deference toward That which is establish'd by Law, tho they cannot themselves comply with it: They ought to forbear all affronting or opprobrious Words or Actions: They ought as much as possible not to give any Umbrage of Suspicion that they affect the Overthrow of the Religion establish'd by Law among us. In a word, they should avoid every thing that tends to exasperate, or make the Breach wider; and study the things that make for Peace, as well as those things which they imagine tend to their own private *Edification*.

The next thing to be consider'd is the Duty of Judah toward Ephraim; Judah shall not vex Ephraim. As I observ'd under the former Head of my Discourse, that the first Duty that Ephraim

ow'd to Judah was to return to Communion with him in the Worship of God at the Temple: So the first Duty that Judah owes to Ephraim is to endeavour to persuade him to it; and if this were done with that *Meekness of Wisdom* with which it ought to be done, very likely it might have good Success, or however they might still live peaceably together whether it succeeded or not.

By not vexing of Ephraim therefore is not meant, that we should let those that are in Error go quietly on in their Mistakes without any means of better Information, or that in order to Peace we should desert the Defence of Truth. No, it is the Duty of all true Sons of the Church, especially of those who have the Honour to minister in holy things, to endeavour to reclaim those that oppose themselves; They should therefore by the Strength and Cogency of their Arguments, and by the Seriousness of their Lives and Conversations, by their Zeal and Diligence in their Pastoral Office, and by a tender concern for the good of Souls, study to gain upon them. And I am persuaded that the Church has so much Advantage in the Merits of the Cause, that if this were generally done, and join'd with that *Meekness of Wisdom* which I mention'd before, it might produce very great Effects.

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But supposing after all, that those who separate from our Church will not come in, what is to be done in that Case? Some perhaps will be apt to say they ought to be forc'd in; but this I doubt is the Voice of those who have more Zeal against their Brother *Ephraim* than they have against the *Philistines*. My Text says, *Judah shall not vex Ephraim*: And certainly if Peace be expected or desir'd, neither side must vex or oppress the other; If *Judah* do vex *Ephraim*, *Ephraim* will in return envy *Judah*, and no body but the *Philistines* is like to gain by that. The common Cause can never be well carry'd on if both sides won't agree to deal friendly and kindly by one another: As on the one side there ought to be no just Provocation, so on the other there ought to be no unjust Suspicions, or groundless Jealousies, or unreasonable Fears, or so much as any Attempts toward Persecution. But the Duties of both sides will better appear by what I propos'd in the second Place to speak to both in general.

The first Thing then that I would propose to their Considerations is this; That Humanity, Mildness, and Charity are every where represented in Scripture as the great Duties of the Christian Religion, and most agreeable to the Example our Saviour has set us. It was a Custom among the great Men of the Jews to distinguish their several Followers by

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some peculiar Sayings or Customs, and accordingly our Saviour gave his Disciples something that should distinguish them from all the rest of the World: *By this, says he, shall all Men know that ye are my Disciples, if ye have love one for another.* He did not chuse to distinguish his Disciples by the Rigor of Fasting and Mortification; for tho that in its proper time be very good, yet it may be, and is sometimes the Effect of Superstition, as well as of true Religion: Neither did he chuse to distinguish them by a fierce Zeal for the Honor of their Master, because Pride, and Faction, and Ill-nature might sometimes prompt them to that, as well as a Concern for his Honor. But he chose the Kind, the Gentle, the Meek Spirit to be the Character of his Disciples. When they out of Zeal for his Honor would have call'd for Fire from Heaven to consume the Samaritans who would not receive him, he rebuk'd them and said, *Ye know not what Spirit ye are of.* "You are now under a new Institution, which allows of no such fierce and cruel Proceedings. I came not to take away mens Lives, but to save them by laying down my own: My Gospel is a Gospel of Peace, and to be propagated by the gentle ways of Peace and Love; if Men will not receive it, the greatest harm is like to be to themselves, and you have more reason to pity, than to be angry with them. When our Saviour

Saviour calls out to all that are heavy laden to come unto him and learn of him; the great Lesson he proposes is Meekness: *Learn of me*, says he, *for I am meek*. And certainly never any man set such an Example of Love and Meekness as he did: He came into the World upon an Errand of the greatest Love, to save Sinners; and while he was here, how meekly did he endure the Contradiction of those Sinners whom he came to save? And when Jerusalem would not receive him, he only pities it, and weeps over it, saying, *O that thou hadst known in this thy day the things that belong to thy Peace!* Indeed his whole Life and Death were almost nothing else but a continued Example of Goodness and Meekness.

2dly, To deal mildly and gently with those who dissent from us, is really the best and most likely method to bring them over to the Truth. It is certain, that Prejudice is the great Cause of most of the Errors that are in the World; and the greatest part of People are mistaken, because they will not give Truth a fair Hearing. Now both Reason and Experience shew us, that nothing is so apt to gain upon a Man, and take off his Prejudice, as good Words and fair Dealing. And if we would persuade a Man to any thing, the ready way to do it is first to get his Love and good Opinion; we may then propose the Arguments for Truth at a very great advantage, the Man is then pliable, and will hearken to Reason; and

And perhaps will be glad if he can so far oblige us as to be of our Opinion. Whereas if we deal roughly, and give hard Words, he presently looks upon us as his Enemies, and throws away all we can say without Considering, and all the Effect is, that he hates us the more, and the Truth for our sakes.

Indeed this fierce and rude Way of treating those that are in Error, is not fit to be used toward any sort of People whatever; for if they be really conscientious, it is inhumane and barbarous to treat them so; but if they are Proud, and Factionous, they are of all the Men in the World the most unapt to be convinced by it.

A soft tongue, as Solomon tells us, breaketh the bone. Soft Words may perhaps work upon the proudest and hardest Heart, but if two hard things meet together, they may by their Collision strike Fire, break or wear out one another; but neither of them is like to be much Mollified.

Thirdly, Natural Equity requires this fair and mild Dealing, because we all expect it

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from those who Dissent from us; There is none of what Party soever but takes it very ill, and thinks he has hard Measure, to be abused, and censured, to have his Actions mis-represented, and his Person exposed, because he cannot think the same things that other People do.

When God commanded the *Israelites* to be kind to Strangers, the Argument he uses to persuade them, is, That they should remember that themselves were once *Strangers in the Land of Egypt*; That it was once their own Case, and perhaps might be so again. The Author to the *Hebrews* tells us, That we should remember those that *suffer adversity as being our selves also in the body*; That we are yet on this side the Grave, and carry a Body about us subject to as many Miseries as any of our Neighbours; and that what they suffer to Day, may, for all we know, fall upon us to Morrow. Our Natures are as liable to Errors as to any other Misfortunes, and the best Men are liable to such as may sufficiently Expose them to the Censure of the World; and therefore, when we do uncharitably judge and condemn our Neighbours for such things we do only pronounce a hard Sentence

tence against our selves, who have perhaps as great, or greater Errors than those we so severely Censure in them. And tho' by chance they are such as the World has not yet taken much Notice of, so that they do not Engage us against any Party, or bring us Disturbance; yet this is accidental, the Humour of the World may alter, they may set as great a Value upon those things, as they have upon some others of as small Concern, and then it must be our Turn to lie without Pity Exposed to all those hard things we pronounced against our Neighbours. This is no such unusual Thing in the World but that we may judge it very possible to come to pass; but however this be, it is certain that all Parties Expect a Candid and Mild Treatment from the rest, and therefore, according to our Saviour's Rule, *of doing as we would be done unto*, should all afford it to each other.

Fourthly, The Last Consideration I would Propose, is the Words of the Apostle, *Jam. iii. 14, 15, 16. But if you have bitter Envy, or Zeal, and Strife in your hearts, glory not and lie not against the truth. This Wisdom descendeth not from above, but is Earthly,*

Earthly, Sensual, Devilish. For where Envy and Strife is, there is Confusion, and every evil Work. A great Part of the World have been so long engaged in Heats and Disputes, that they have quite forgot the Nature of our Holy Religion, which was never designed by God to yield Matter for Quarrel, but to make People more Holy, Charitable and Beneficial to the World; It has been too common a Mistake for Men to think they have done enough in Religion if they have been Zealous for the Party they reckon Orthodox, and to glory as if they had done God good Service, when perhaps they have all the while been only gratifying their own Pride and Passions, so that instead of the Holy, Pure, and Peaceable Religion which Our Dear Lord left us, the chief Things promoted, are Animosities, Fewds, and Factions.

It is a Melancholy Thing to consider how much this has been the Case of our own Church and Nation for above these Hundred Years; and more melancholy to Consider that we do not yet seem inclined to grow Wiser. No sooner was the Church Reform'd but the Enemy sowed these Tares in the Field, which have
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hindred the Growth of the good Seed ever since: So that instead of Joyning heartily together to promote True Piety, and the Divine Life, and the Interest of the Reformation, a great Part of our Zeal has been taken up in Heats among our selves. This has caused a great Relaxation of Discipline, and Corruption of Manners; has hardened those among us who adhered still to the Church of *Rome*, and made our Reformation odious; It has raised Hatred and Animosities, Schism and Heresies in the Church; and Discontent, and Faction, and Division in the State. This brought us at last into a Civil War, and then *Confusion, and every Evil Work* must of Course quickly follow. When God was pleased to put an End to these Distractions by the Restoration of the Royal Family and the Church, it was not long before this bitter Spirit spoiled most of the good Effects we might justly have hoped for from it. Instead of Uniting together and healing our Breaches, all Parties Retained very much of their ancient Animosities. What our Divisions have done since, and do still, I need not repeat, we all sufficiently Know. What they may still further do, God only Knows; but I am
sure

sure we have a great deal of Reason to fear. The Apostle tells us, *That if we bite and devour one another, we shall be devoured one of another*; Or, which is like to be as bad, we shall both be devoured by the Common Enemy; for while we are quarreling among our selves, they are at work, very busily at work against us. I am sometimes almost amazed when I consider all the Designs and Contrivances they have, and the great Zeal and Diligence wherewith they carry them on; and cannot but Wonder that we are not before this Destroyed; but God has been better to us than we have been to our selves; who, I hope, will still protect us against all their Designs; But in plain Truth, it is but a small Sign that God intends a Favour for a People when he suffers them to be so far Infatuated as to fall out among themselves when there is a Common Enemy ready to break in upon them and Destroy them all together. What He will do with us He only knows, but if he shall think fit to let our Divisions bring us under the Rod together, I hope that *that* at least will take down our Spirits, and when we must go to the same Prison or the same Stake together, then we shall be Brethren again.

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This brings me to the *Second Particular*, to which I propos'd to speak, which was to shew how much it is the Duty and Interest of both Sides to joyn heartily against the Common Enemy.

We are now Engaged in a War, not lightly entered into to gratify the Ambition of our Prince; but undertaken, after the solemn Deliberation of the Great Council of the Nation, as necessary for the Preservation of our Liberty, our Country, our Religion, and all that is dear to us in the World. The Power and Ambition of the *French King* have long been a Terrour to all his Neighbours, and more especially so since his seizing of the *Spanish Monarchy*; This has convinc'd most of the Princes of *Europe*, that either they must endeavour by Arms to reduce this Power, or else submit to be Slaves to it; And so far our Case is common with the rest of our Neighbours, and of those who are of the same Religion with Him; Their Liberties are in danger as well as Ours; But Popery is a terrible Aggravation of Slavery to a Protestant Country; The very Word *Slavery* must be odious to *English Men* who

who live under so mild and good a Government; But *Foreign Slavery*, and *French Slavery*, and *Popish Slavery*, carry so much Horror with them, that no Words can aggravate or sufficiently express it; And therefore I shall not attempt to do it, but would only appeal to the inward Sense of Men, to their secret Hopes and Fears which never flatter; And I am confident that I may in this Case appeal to the Consciences of all that hear me. We hope to see many good Days, to enjoy our Friends and Relations, and what God has given us in Quiet and Security; to have publick Peace, and the Liberty to serve God in Purity according to our Consciences; But which of these things do we expect to have if our Enemies should get the better? Are not the Thoughts of that, tho' blessed be God very unlikely to come to pass, yet still a secret Damp to all our Hopes? Is not all the Happiness we promise our selves in this World still with this Exception, if it shall please God to preserve our Government, and keep us from those Miseries which a Change must bring upon us? For indeed what can be the Effect of it but Slavery to our selves and the rest of *Europe*, joyned with so many Calamities

as a Bigotted Prince must bring upon a Nation of a different Religion; as many as Popery always brings where it has Power over Protestants. For that Religion is irreconcilable to all others, and must and will persecute whenever it has a good Opportunity: Persecution of Hereticks is as much a Law of their Church as any they have among them, and a Law that has been as much put in Execution; And if ever it has been for any time suspended, it has been plainly where they could not help it. But that is the true Genius and Spirit of their Religion, and more-especially now, since our Great Enemy of *France* has framed, and so far carried on the Design of rooting out the Northern Heresie, as they are pleas'd to call our Religion. He has indeed pretty effectually done it in his own Country, by forcing at least 200000 Souls to leave their Native Land, and all they had, to seek their Bread in strange Countries where they could get it. Infinite numbers of Families more have been undone by all the vexatious Ways of Oppression, and so prevailed upon at last to dissemble their Religion, and wound their Consciences to save themselves. And yet this is the Man that some Englishmen, and who calls themselves Protestants too, would have had, and I doubt still desire to have, for the Deliverer of *England*, and

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the Preserver of our Church; This is so monstrous a thing, that I do hope, and believe that the number is not great of those who expressly desire it; And I would fain hope, that for the future, all Englishmen will be so wise as not to be Heated by These Men, and carried into such Measures as must bring the Matter about whether they themselves desire it or not. Can we expect that if that Prince should prevail, he will use us better than he has his own Subjects? There is certainly one thing in which our Condition is like to be much worse; they, when they were forced to leave their Own Country, yet had this Comfort, and a Comfort it was, that there were other Protestant Countries which could, and did receive them. But where shall we fly? Or who can, or will dare to receive us? The same Calamity that falls upon Us, must very probably, at the same time, or soon after, fall upon all Countries that profess the Reformed Religion.

But this is a Consideration too melancholy for a Day of Thanksgiving; let us therefore make this Use of it, to bless and praise God the more for the great Successes He hath given us, and for the Hopes we have thereby, that these things shall never come upon us; And let it fill our Hearts

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with a sense of Gratitude to our Glorious Queen, who has shewed so much Zeal in the Prosecution of this War so necessary to the Safety of Her Subjects, and who has been blessed by God with so much Success in it.

This brings me to the Third and Last Particular, which is to consider, what very probably, by the Blessing of God, may be the Effect of a happy Union among our selves, and of our hearty joint Endeavours against our Common Enemies. My Text says, That *Ephraim* and *Judab* being thus join'd, shall fly upon their Enemies and spoil them, and bring them to Obedience. As for our selves, we have not entered into this War to enlarge our own Dominions, or to possess our selves of what belongs to our Neighbours; but only to see that Justice and Right be done, and that our selves and others may not be at the Mercy of a Prince who has hitherto put no other Bounds to his Ambition, but to seize upon all he can get, whether Right or Wrong; And therefore we have this to intitle us to the Blessing and Assistance of God, that we have a just Cause; which is sufficient to encourage us to go on with Resolution: But after all, it is fit for us both to think and I speak modestly about the Event; for that is still in the

the Preserver of our Church; This is so monstrous a thing, that I do hope, and believe that the number is not great of those who expressly desire it; And I would fain hope, that for the future, all Englishmen will be so wise as not to be Heated by These Men, and carried into such Measures as must bring the Matter about whether they themselves desire it or not. Can we expect that if that Prince should prevail, he will use us better than he has his own Subjects? There is certainly one thing in which our Condition is like to be much worse; they, when they were forced to leave their Own Country, yet had this Comfort, and a Comfort it was, that there were other Protestant Countries which could, and did receive them. But where shall we fly? Or who can, or will dare to receive us? The same Calamity that falls upon Us, must very probably, at the same time, or soon after, fall upon all Countries that profess the Reformed Religion.

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Hand of God, and He may, either to punish us for our Sins, or to answer other wise Ends of his Providence, suffer an unjust Adversary to prevail against us; we should therefore continue our Prayers to God, and live in an humble Dependence upon him, and endeavour to do every thing that may engage him to be of our side.

But if we may judge of the future Favours of God, by the Blessings He has already bestow'd upon us, we have certainly very good Grounds to hope the best.

This is now the Third time that we have had the Honour and Happiness to attend our Glorious Queen in this Place to return our Thanks and Praise to God for the Victories that He has given to our Arms; and in the mean time, tho' we have had reason enough to humble our selves before Him for our Sins, yet we have had none to do it for our ill Successes. When we met here the last Year, it was to celebrate One of the most Signal Victories that this, or almost any Age has seen; That which we are to praise God for at Present, has not indeed so much of the dreadful Parade of Blood and Slaughter, but seems to be the Effect of as Wise Counsel, and as much Bravery as the other;

other; We forc'd our Enemies from their strong Holds which they thought impregnable; we routed one part of their Army, and made the other fly before us; they have been forced to seek out Places of Refuge ever since, which very probably would not have Protected them so long, but for some fatal Mistakes which do too often attend the best formed Confederacies.

There are many other things might be insisted on as good Grounds for hope of Success in this War, such as the heartiness of the Body of our People in the Cause, the Greatness and Bravery of our Fleets and Armies, the number of our Allies, and the like; but I would have a care of the Sin of *David* in numbring the People; and not to enlarge upon these things which may be interpreted rather as Arguments for Humane Confidence, than for our Dependance upon God.

Let therefore God have the Glory of whatever we are, or have; let us praise him for our Armies, and for the Success they have had; But especially let us praise Him that He has been pleas'd to give us a Gracious Queen, in whom concur all the happy Presages of Success mentioned in my Text, Who Loves *Judah*, and is against vexing *Ephraim*, and is Zealous

lous and Hearty against the *Philistines*; She cannot indeed, by reason of Her Sex, go Abroad and Head our Armies, and Fight our Battles for us, but blessed be God She does not need it; She has had the Wisdom and Happiness to make Choice of a General who fully Supplies that Defect; a General who is an Honour and Glory to our Nation, as well as a Blessing; The Honour and the Ornament are indeed Ours, but the Blessing reaches to all Countries that have no mind to be Slaves to a French Power.

I have now done with that to which I at first propos'd to speak, but cannot conclude, without once more exhorting, That we would have a Care that we do not, by our unseasonable Divisions, lose the good Effects of all God's Mercies to us; Let us remember that the *Philistines* are equal Enemies both to *Ephraim* and *Judah*; and equally desire and endeavour the Destruction of both, and if we suffer Them to Prevail, and to Ruin our Country, whatever Party we take, must be Ruin'd with it.

FINIS



BOOKS written by the Reverend Dr. Willis,
Dean of Lincoln.

AN Address to those of the *Roman Communion* in *England*, occasioned by the late Act of Parliament for the further preventing the *Growth of Popery*.

Reflections upon a Pamphlet, Intituled, *An Account of the Growth of Deism in England*: Together with some Considerations about the Christian Religion.

A Sermon preached at *Whitehall* before the Lords Justices of *England* upon *Sunday, July* the 12th. 1701. Published by their Excellencies special Command.

Reflections upon Mr. *Toland's* Book, called *Christianity not Mystrious*; with some Considerations about the Use of Reason in Matters of Religion, in a Letter to a Friend.

A Sermon preached before the *Society for the Propagation of the Gospel in Foreign Parts*, at their First Yearly Meeting, on *Friday, February* the 20th. 1702. at *S. Mary-le-Bow*.

A Sermon preached before the Lord-Mayer on *Easter-Tuesday*, 1702. A Spittal Sermon.

Concio ad Sanctam Synodum, ab Archiepiscopo, *Episcopis & Clero*, *Provinciae Cantuariensis* celebratam, Habita in Ecclesia Cathedrali *S. Pauli*, *Londini* 20 Die *Octobris*, A. D. 1702.

A Sermon preached at *S. Mary-le-Bow*, to the Societies for *Reformation of Manners*, Jan. 3. 1704.

A Sermon preached at *S. Andrew Holborn*, to the Gentlemen concern'd in promoting the Charity-Schools in *London* and *Westminster*, *June* 8th. 1704. Being *Thursday* in *Whitson-Week*.

This image shows a vertical strip of a manuscript page, likely from a Gothic text. The text is written in a dark ink on aged, slightly textured paper. The script is a formal Gothic bookhand. Several large, dark, stylized initials are visible, marking the beginning of new sections or paragraphs. The text is mostly illegible due to fading and the narrow crop of the image. The left edge of the strip shows the binding of the book, with visible stitching and the edges of other pages.